- LUNCH ONLY -

MR. NYLAND: Well, afterward we talked about yesterday at coffee, and which included to some extent at least, a certain preparation of how to - how to work physically. I think I run the risk of talking a little bit too often, now, and that then, when we have a little talk, it becomes a little stilted, of too narrow, too much like a meeting, and not enough freedom. Originally I hoped that the - the coffee would be a little easier, on a different kind of a level, and sitting here, and every person around, and difficulty of=perhaps even asking questions because it is a little austere. So today we will simply make it extremely simple, even including the non-use of a recorder. We'll sit outside, on the grass. It'll be a little bit informal, I hope better, perhaps easier for all of us, and in not recording, I want to get away from having too many records of what we say.

Must Remain in Transcription Room

The purpose of course is, and originally has been, in making tapes, to have something that you can listen to afterwards, and sometimes it's very good to recall it. It may not always be right when you listen to it and you haven't been there before, although you may have a picture of how it might have been, but, when a person listens to tapes and does not know very much about us as a group, it becomes a little difficult, and naturally there is quite a difference between attending a meeting and, afterwards, even, listening to a tape - it's the same as canned music is not the same as a person performing.

There is something that is created in the presence of a group, all together, which cannot be repeated by a - a microphone, and it is that kind of a form of life that I feel we miss many times, and we get into a straight jacket. And although at times the framework is quite right to stay within, every once in a while it is necessary to really go outside of that, and to let yourself go, not physically, but to give yourself a chance emotionally not to be hampered, and not to be cramped in your style. It is necessary, I think, when one is young, to understand what is meant by the continuation of

one's life, even on earth, and that as a result of such thoughts, that that what you are doing has to have that kind of a characteristic, that it remains alive as long as you are alive - that is, that what you are doing should be imbued with something of your life, and then starts a life on its own.

It is like that with the creation of I - it begins in the infancy of 'I', I've said many times, as a few cells, or even, from the realm of an imagination going over into a reality, in principle as reality, but in actuality very small. And it is not the quantity of the cells that represent the value - it is always what is quality in one and what is quality in the performance of oneself, and what is the quality of that what you will attempt, in whatever your life may give you, or whatever you want to make of your life. And it is that kind of attitude that one should have towards your own living, as you live now, day by day and year by year. And you grow older, and you learn in maturity certain things that, of course, life on earth will give you, and comparing the facts of maturity with the facts you get from an objective view point.

In maturity, as you live your life, you will constantly remain identified with what you are doing, and although you may acquire dexterity, you will never have a detached viewpoint, because you all the time will remember that that is what you are and did, and, to some extent perhaps, be pride--proud about it, or happy, but the attachment remains. And if one wants to judge about the accumulation of a certain amount of knowledge, and, perhaps understanding which reaches you in a subjective way because of living and having experiences, and to compare it with that kind of knowledge and understanding which you can reach by means of an objective road, it's exactly that difference of being able to be detached, with all the forms of life that are represented by a certain kind of knowledge, either in your head or the level of your being, and that what has been reached in ordinary life through maturity.

It is particularly in the building of one's life that these days at the barn are useful, and when one starts to work on the barn and having a small aim, like for instance, we're building now a little addition to firefly house, it is a certain concept of something that also can develop and, in principle, should grow, up to a point where it becomes useful, and that even in the usefulness, and when the house or whatever is there to be built will be used for a certain purpose, that life still will remain, and that that what should be built still should have the possibility of further expansion, and you might say then, becomes mature in living in it. And it is that kind of an attitude that one should have regarding all kinds of experiences.in ordinary life, in order to build something for yourself, and that your life becomes a building up of that what you could become, so that when you are older, not only the maturity will help you to understand better, but also, that what you are building should have a certain detached viewpoint for yourself.

Maturity will not help you to die easier, but objectivity will enable you to become free entirely, and the need for that is, that whenever you now do certain things in your life, and you consider your experiences as valuable, that then the amount of life that you wish to give it, in that what you are making, should be taken over from you, so that that what is being built remains alive, and that you, in giving your life towards it, will be free from that life, and it can continue then in its own existence, and the freedom for you, is that you are willing to give up a part of your life for the sake of something else continuing. That is an ordinary way of saying what is procreation for a man, but a man, in procreating, can also retain, within himself, something that is valuable to him, and then when he uses that what has been created, there is a chance, that at a certain time, he can say, "It doesn't matter - the house is alive, I don't have to be alive any longer." Then comes detachment, in connection with maturity.

How does one build a house? How does one build, I would say, almost anything, that that is what continues to grow and should continue to grow with one? You start always with a certain concept of an idea of what you have in mind. You have in mind with your life that you will become a man. You want to have a certain amount of knowledge about yourself as you are, and with that you start, and that, when it is still sitting at your desk and making little drawings, when you start to figure out what is the psychological state of yourself, and you write up, for yourself, what it is that you have, and also to some extent that what you miss, and that what you have which is not right, that is you might say, a theoretical preliminary for that what you are going to do, and dependent then on the state in which you are, and whatever knowledge that you have, you will start to put to practice what you already know, and in this practicing period, you will start to realize what is still missing, and after sometime, you want to go back again to theory to fill it in, but this time you will know what you want, and you are not confronted with a conglomeration of a tremendous amount of data, but you will be more and more selective about what you think is needed for you in your own life.

After some time of that kind of theory, which is then mixed with practice, you start to become practical and again mixed with theory. And I talk many times about this induction, or inductive method, and the deductive method, that what is the theory and practice, and practice and theory. And it will build up certain things so that that what you make remains alive, so that when you have a house, and it is sufficient for you to live in with your wife, and there are no children as yet, and you make it comfortable enough, and then you want to expand your family, and you want to expand relationships, and you want to have a chance to live in that in combination with a variety of different things, that they are required by you, because you have a life to live, that then gradually you add

a room for a particular purpose, it may be because a baby is there, and it has to be taken care of, and after some time you will want another room so that maybe you can be by yourself and you can call it a den, and after some time, maybe, you will need something else for your wife, and you might call that a studio, and then after sometime, you may want to build a room so that you can receive guests, so that in that, as a center, you can have dinner and talk, and actually you can build a fireplace. And then after sometime maybe, another room has to be added and that is for another child, and whatever then as a building starts to grow, parallel to your life. One should build a house during one's lifetime, and all the time in one's life one should remain building, and keeping on building, and adding that what then is an ordinary procreative form - not in the sense of children but in the sense of an atmosphere around you.

It is true of education. You go and go to school, you get some data, and you put them to practice, and you find out you need a little more. You go back again to school. You then acquire what you know you need. You go back again to practice, and in practice you try to become as all around practical as you can be - the acquisitions of different kinds of dexterities, the following of inclinations in different directions - not to put all your eggs in one basket only, but to give your mind and your feeling a chance really to develop well enough, to its highest possible capacity, and that with your body you remain flexible, not to crystallize or to become too soon too hard, that you are open all the time for the possibilities of new impressions, and with that as an impression on you, you again live such impressions in the relationships with different people.

One thing in life is don't crystallize out too soon, don't let things already take hold of you so that you are tied down too much, don't create too much of a ballast

which you have to take along with you. If you want to accummulate a great deal of material which you might need, like for instance books, you cannot carry them all the time with you, but then get a little house or build something, and put all your books in storage, and then you are free to roam the rest of the world. Do it as much as you can when you are young. Don't wait too long until the opportunities finally will come, and when you retire, and then when you are sick of your life and when you have no desire any more, because it is a little too much, and when then the physical body starts to affect you, and that then you don't want to have any desire to change it, because it's easier to just sit in your chair. You die already when you start to crystalize, and the crystallization for you is stiffness. That what is inflexible, that what is not adaptable any more is an indication for you how old you are, in your psychological life, not in your years.

If you could look at what we are doing at the present time, we simply start - we build a little bit, we put in a couple of posts - they will serve for the resting of a floor. What will be the top, what will be on top of that, where will this be, that be, a stair that has to go down stairs, an opening to a porch, a window at what place. Where are the trees that have to be circumvented a little bit, how much light will there be in winter when there are no leaves, what will be the necessity of the shadow at certain times, and light in a room, and where will you place this and that, in a most convenient way. All these things require time, and they require also experience. And for that one has to build oneself, because an architect can't live your life. He doesn't know about your habits, he doesn't know what you wish, and many times prefabrication is just a little sop for someone to have a roof over their room, not more. It is not a home at all - it just happens to be a place in which one lives.

Usually the indication of where you live now is an indication of what you are. If that is your home, it will be

nice and clean, and happy to come home to, so that when you are then at home you will, can, you will be able to rest, you will be able to think, you will really, can let your feelings go out of the wind, or out of the door and go to the end of the world, because you are at home in a place, where you don't have to pay attention any more to the things around you because they are your own, and that is why it is your home now.

The indication of your rooms, your apartment - we talked about it a little while before, you remember, about the guest house - and that is why we started by cleaning up your own rooms first, before you even could touch the guest house. And, I do not know how it is at present, but I know that all these things gradually become dissipation, and no interest, and no more desire - to pick up a sock that happens to be on the floor for I don't know how long, and you pass it by and you don't care, and there is a pin, or a paper clip, and you leave it at the place where it was, and you accummulate more and more junk and nonsence, and you don't do anything with it.

There has to be an accounting every once in a while in yourself, that is, the accounting of the accummulation of data, which you have, and there has to be a clean up day, so that all the sawdust is going to be put outside, and that you can put a fire to it and destroy it. The same way with whatever you touch, wherever you live, that for some time you have a lot of papers that you don't know what to do with - there is a time when you have to part from them, and then you should say, "This time it is finished - now I start a new life." Then you clean up. There are certain segments in one's life, certain periods, all necessary, to be divided and to go from one to the other.

Sometimes in a symbolism one says the first seven years, to be followed by the second, by the third, until you reach forty-nine, and then you have a, an accummulation of seven octaves in your life, each octave representing a certain period in which certain things have happened, and in which certain conclusions have been reached, and that then the real

maturity of yourself will start at fifty. Then you really face your life based on what you have accummulated, and at that time, you can do whatever you like because you have already fulfilled the obligations which were laid on you by Mother Nature. At such a time, you build an extra room for your house, and in that extra room you try to put the accummulation of the thoughts and the feelings which you always hv have had, and never found time for. It is the time when you, even without retiring from your profession, you retire within your home, and then in such extra room, which can be yours, and it can be a family room, and it can be devoted to a very particular purpose - it may even become a meditation room, it may be a music room, it may be a reading room, it may be a laboratory, it may be a work shop - it doesn't matter_ you then put into that what has been the accumulation of your life, and then you confront your life by the introduction of different other elements, which ordinary life has not given you, and which now you feel is still necessary to draw a conclusion from and to extract from them the value for your inner spiritual being, or your level.

It is that way with a house, it is that way with your life, it is that way one considers all the experiences which you know have, which now can accumulate for you a lot of data which you may not, at the present time, be able to digest all of them, but if you put life in them now, afterwards you will recognize them as forms of life, which you then can recall, and for that resson it is necessary to be sufficiently conscientious, and to keep your eyes open for what happens now, and to recognize experiences you now are confronted with, and to see what is there around you, so that you don't let opportunities go by, and that maybe later on you might be sorry. Extract now what you can from everything there is, so

that in that kind of a building you have material, so that when you are forty-nine, you may be able at that time to use such material for the edifice, the top room, maybe, that what becomes the Ethero-krilno, where Beelzebub and Hassein can talk about ships, about methods, about all kinds of subjects under the sun, direct from the sun to your cranium, penetrating your skull and then, sitting there, giving value to all the floors below, and to see where they belong as foundation of your house where you sit on the top of the world, on the top of your world, your own little solar system, in which finally the rays of God can penetrate, into the rays of that ~~which~~ what you already can reflect as something of your own. And when they meet, then there is great rejoicing because, you might say, the son has come home to his father and there is a feast, because everything from then on can be safe.

Try to look at your life as a progress, as that what is ahead of you and in which you make plans for the future, and you build now and you don't want to neglect whatever is now and you take and extract from it what you can at the present, not tomorrow, today, this afternoon. Whatever it is that is given to you, you take and take. Gurdjieff used that phrase every once in a while, "Take and take and take until you are satisfied, and then you will know what to do," but also, take and take and take silence, take it with you at times when you sit and you let yourself contemplate, within a small room of meditation, and that at that time, every thought and feeling you reduce, so that all you are is that what you are then, in the presence of God, and in such meditation you consider what is the value of my life now, and what is it that I still wish, and what is it that I can do, and to tell your mind be quiet, and to let your feeling just, just be a little warming pilot flame, and your body,

relaxed. After this meal, 15 minutes, after a little music, 15 minutes of no work whatsoever, none of it, just for yourself, to be quiet, to come to yourself, as I say, on that kind of silence, if you wish, whatever it is that you feel is right for you, try to use it, to put yourself on a level for this afternoon, and then when you Work, you Work, with all of you, all of yourself, everything of you concentrated in "I wish to Work, I wish to be a Man, I know, because I have a body to work with, I wish my body to be what it can be, when I have that wish I can, and then when I can, I know I will do, and in doing I will grow and I will meet that what is needed for my further development."

I hope you have a good afternoon.

Trans: Katie Heffel
10/69
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